Volume XIV Chicago, Ill., March, 1938 Number 12

The Liberalist

THE BUILDER

We are all blind until we see
That in the human plan,
Nothing is worth the making, if
It does not make the man.
Why build those cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

—Edwin Markham.

Published monthly by

The Peoples Church

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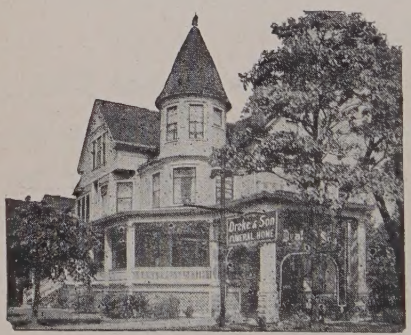

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XIV Chicago, Ill., March, 1938 Number 12

HOLY WEEK SERVICES

APRIL 10th to 17th

DR. PRESTON BRADLEY

WILL PREACH AT ALL SERVICES

PALM SUNDAY
April 10th—11 A. M.—7:30 P. M.

EVERY NOON—12:10-12:40—Dr. Bradley speaks at

ERLANGER THEATER

127 N. Clark Street

EVERY EVENING—8 P. M.—Dr. Bradley speaks at

PEOPLES CHURCH

Lawrence at Sheridan

EASTER DAY
THREE GREAT SERVICES
11 A. M. — 3 P. M. — 7:30 P. M.

Wednesday Book Lectures Close for Season—April 13th
Sunday Evening Services Close for Season April 17th

MEDITATION

"We are very grateful and our hearts and minds are attuned in one expression of that gratitude for the beauty of the morning. We are glad for the blue skies that have been gray so long; we are glad for the glory of the sunlight which gives a deep prophecy of the beauty of the Springtime, and we are glad, as we walked along the street this morning, to see the re-creation of a new attitude in the hearts of people that perhaps this long winter, which has been so sad and so tragic for so many, might soon be dissipated by the coming of the warmth and beauty of bursting bud and opening flower. And just as our hearts are prepared for the beauty of Spring by the long winter of our discontent, so might we this day prepare our hearts for the influx of those divine and imperishable truths which are so essential for our understanding and achievement of a true religious consciousness. Might we tear down this morning every barrier which would stand in the way. Might we forget the old separations and the old distinguishing characteristics which have interfered with the higher unity of life, and might we quietly and reverently, be placed in a mood of receptivity that the very finest and the most beautiful things of life might have opportunity in our hearts. Might we banish envy, jealousy hatred, and all that interferes with the high expression of life in terms of beauty. May the deep gratifications which are eternal in their character, be identified with our present experience, and if there are those whose problems seem too heavy and too complicated, if there are those who cannot possibly see a way out, if there are those whose burdens seem so great that they can hardly bear them, those who are suffering pain and those who are in anguish and in confusion, somehow might Thy infinite Love, so remedial, so unifying, so quieting, so stabilizing, might it have opportunity with those hearts now. If there is one in the congregation, might the burden roll off their shoulders, might the way seem clearer, might the confusion, the chaos and the consternation, might it all be suddenly eliminated, might they see things as they are, and in the seeing of the reality might that in itself constitute the first step to recovery and change. May this moment be memorable to some human hearts, to all who are lonely and aged, to all who are finding it quite severe and difficult to keep any kind of poise or symmetry or cohesion of life, somehow, may the eternal and unquenchable influence of perfection tarry in the presence of every mind, linger, linger near to every human heart, and may tired bodies become rested, and weary souls become adjusted until the real beauty and triumph of life shall be realized in every heart.

We would send out from our pulpit this morning to all those who are in institutions, our friends yonder in the King's Home for Old Men, who are gathered now about their loud speaker and who have told us about the pleasant Sunday mornings they have together there, might this Church and this pastor and the ministry of music send them our love and gratitude. And to those gathered together in their home identified with the great institution finding the afterglow of life a beautiful experience, there at Rockford, might they know that we are thinking of them too. And the group in far off Grand Rapids and also in Wisconsin, wherever these words are going, might they know that the congregation here assembled and the unseen congregation, all as one heart and one voice, are remembering today, in this Lenten time, the influence of Love, the spirit and the beauty of that great heart who, during these forty days, was in the wilderness of loneliness and despair,

but in the kindly remembrance of it and in his honor we send out to every heart the beauty of an old, old prayer which we cannot mumble in meaningless jibber but for which we must pause reverently, methodically and carefully as we speak these sacred words in memory of Him:

"Our Father, who art in heaven, Hallowed be Thy name. etc. etc.

"A RELIGION FOR THIS BEWILDERED AGE"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, March 6th, 1938.

"Religion is once again first page and front page news. Almost every magazine which we pick up, and almost every newspaper which we read has something to say to us these days about the awakening and renaissance that has come to religion. Man is giving evidence once more, in his long struggle towards the realization of the highest and best of life, that he cannot go the way alone; he is giving evidence of an insufficiency which no amount of materialism or scientific advance or his own inventive genius could possibly give. Once more humanity is giving evidence of a deep-seated spiritual hunger. Something is happening in the life of the world to bring us all to our senses. The old emphases and the old processes by which we hoped to express the highest of our individual personalities, have become inadequate. Religion is once more sovereign, it is again of supreme influence. All together, that constitutes a most hopeful and a most encouraging sign, but it requires a very careful interpretation of the kind of religion which a bewildered age needs. Many of the mistakes of the past must not be repeated; much of the kind of religion which existed in the bygone days must never be resurrected again, religion must be carefully appraised, its values more accurately determined, it must be in such a relationship to a rational human being that there will be nothing in it which will shock the intelligence of the civilized and the alert mind. We must find a religion which will adequately answer the deep hunger of our individual souls and not, at the same time, obscure the clear processes of human reason. The religion for a bewildered age must alienate itself from the forces of mere doctrinal technique, or a mere blind acceptance, and a still more blind faith, and it must build upon the rational processes for the preservation of those creative forces which is necessary to further experience and to a deepening of man's inner life.

I do not believe that there is any future for a religion which is afraid of intelligence. I do not believe that there is any future for the religion that bases it right to command the loyalties of men by compelling men to shut the resources of their own mind. The religion which will be adequate to this or any other age will be a religion which is consonant with the highest and best thinking of the human intellect. Ignorance never has been, nor can it be, a complement of God, because I believe in the universality of the religious imperative and because, to me, man cannot live without religion, any kind of a man, and to attempt life without religion is to create a defeatism before one really begins. There is no victory in life without religion, it can not exist, it can not project itself, it cannot be a realization of the human spirit. The world tried it, it tried it with mere intellect, it tried it by a rationalization which came through the

introduction of scientific methods and scientific achievements, it tried it by emphasizing the importance of the physical and the material, it tried it by the structure of a physical superiority and a physical supremacy in which man felt that he had constructed an organization which was impervious to every force of disintegration or decay, and suddenly it all collapsed! Our emphasis upon the vitality of the mere physical to preserve the highest of the human spirit suddenly disintegrated and failed us. Man discovered that he could not live by bread alone. He need not have waited so long for the discovery. One of the clearest intellects and finest hearts this world has ever seen told us that truth nearly twenty centuries ago. We might have believed it, but we did not, we were anxious to work it out according to our own little theories, our own chosen and petted emphases, our own sense of self-sufficiency, our own awareness of our own power, and we thought we could construct a universe, we thought we could construct a nation, we thought we could preserve these things which had been to us so choice and precious by the strength of our own power, and then, suddenly, we found the reactions, we developed the inadequacy, we had a sense of frustration, something was the matter! Human life became cheap, the cheapest thing in the world, the least considered. In our selfishness and aggressiveness we thought we could build so highly a certain kind of prosperity that nothing could ever disturb it, but something did disturb it, something did happen, and something has taken place, and something continues to take place, and man cannot live without the inspirations that come to him from his own deep need, from his own sense of mere incompetency and ill equipment. There must be a new orientation to life and religion is the only influence that creates that orientation.

Don't be confused, not the religion of creeds written by men, not the religion of denominations with their individual labels of historical significance, not the religion that exists upon a great emphasis of race, not the religion which has to do with the rightness of your position and the wrongness of every other position, but the common denominator of religion, that is the religion for a bewildered age, a religion which has a kinship to the high motivations in every religion, — and there has been no religion that did not possess that faculty — a religion that evidences its kinship with the religion of the Upanishads of ancient India and their emphasis of the unification of spiritual forces, a religion that belongs to Confucius with the traditional emphasis of a respect for all life, which is the fundamental thesis of Confucius, a religion which belongs to the ancient law of Moses in his ten commandments which belong to that wide area of religious consciousness known as Judaism, a religion which belongs to that recognition of authority which comes from the inner need of men in their desire for direction and lack of confusion, the religion of ancient Rome, the religion that belonged to all the category by which man has continually and progressively developed a religious consciousness.

Except in those areas of the world where self deception is due to the creation of the importance of solidly individual theories that it can eliminate from the heart of man his great need for religious food and spiritual encouragement, there is no substitute for this kind of religion. The common denominator which is behind all religions can be expressed in the need of the human spirit. Man cannot live alone by the things that feed his pride; he cannot live alone by the things that mean profit to his industry, man cannot live alone by the mere perfections of the social order or by

the mere technical completeness of a form of government, man cannot live alone by any of the perfections of the externalization of society. Man has a soul, and he is a living soul, and every individual alive on the face of the earth, in very nation, and in all nations, every individual is a living soul, and because he is a living soul, there are influences which he needs to retain a certain quality of soul that will result for him in conquering life!

It is this which is the deep-seated passion of our hearts this morning and the ambitions of our minds, to designate a religion for this bewildered age!

Religion itself had experienced for so long a lethargic condition of satisfaction that it had arrived, that decay set in and stagnation got in its deadly work. When any form of religion feels that it is the final form, then that religion is susceptible to those little termites that enter into its very vitals and finally utterly destroy it. When any church feels that it is the custodian of all truth and no other church has any truth, then, of course, the inevitable devitalization of that church begins. And down through the years after publication, in the middle of the nineteenth century, of Charles Darwin's interesting book, 'Origin of Species' and the rise of that high emphasis of science and scientific development which came in the latter part of the nineteenth century, that was the great era when religion was on the defensive, and so concerned was religion to preserve its importance related to some other world that it confined its energies very largely to an attitude of theology which attempted to save the souls of men for some other world. Any observer of historical tendencies and any individual who is thoughtfully and critically minded toward this entire subject of religion, I am quite sure cannot help but agree with me.

Part of the world's tragedy today can be laid definitely and tragically at the door of religion. For centuries and for years this great institution of the church has stood voiceless by the side of industrial and social wrong! For years the hierarchy of power in the world of finance, in the world of government, have paid the bills of the church, have maintained the church financially while the prophetic voice of the preacher has been largely confined to expressing the importance of a religion related to something that happens to us after we are dead! Of course, there was only one thing that could happen to such a condition as this, and that is, that the church should develop dry rot. Of course, it should be introduced in Russia, how could you expect differently? Of course, it should be challenged in Spain, how could we expect anything different? Of course, it would be assaulted in Mexico, how dare we imagine anything different when religion, which has to do with the complete ensemble of the individual, confines its energies to creating a saving for man after he is dead, and doing nothing as to the safety of that man's body and soul while he lives! That religion is already inoculated with dry rot! A religion which wants me to be safe after I am dead and cares nothing about whether I have a job, or food, or clothing, or security, or opportunity while I live, is a religion that ought to die!

And now we have had to change the whole emphasis. Once again religion has got to the front page. Once again a great newspaper personality is using the weapons of his power to call attention to the people of the nation that religion is being attacked by the forces of paganism and atheism. This attack was inevitable. There was no way religion could escape the attack. From the point of view of government it was inevitable; it was inevitable from the point of view of business; it was inevitable from every point of

view! What did religion think or expect? That religion could avoid the attack? The mystery to me is that it has been so long in coming. I am not surprised at the attack. I am not surprised that those, particularly in certain circles, are alarmed at the assault on religion. It does not surprise me at all, it was in the very nature of the entire case, it had to come, and it is forcing religion and religionists now to get down to bedrock and to emphasize the ethical importance of a true religion and not the importance of believing certain things about books and people! The religion of today and tomorrow, which will be a religion of vitality, will be a religion that keeps my conscience keen on Monday morning in my counting house, just as much as it did on Sunday morning when I sat in the pew, protected and safe. The religion which is now in the ascendency will not be the desire to express the uniformity of a certain belief about God, but it will be the desire that because we do believe certain things about God we propose to see to it that certain things happen to man, and that our religion is only of importance when we translate into the area of human conduct our ethical concepts of relations and values, and if the old religion thinks that we have got to get back to paganism and supernaturalism that deadens the intelligence of men and muffles the intelligence of men, that religion is deceiving itself. We will never go back to that, the church cannot retreat to that field.

Religion is challenged from all quarters and on every basis and we must rethink and reanalyze and readjust the religion which this bewildered age vitally needs. A religion that merely permits an individual to sit in a beautifully lighted and comfortable auditorium on Sunday and contribute to the preacher's salary, and on Monday underpay everyone working for him in his factory, is not a religion to be revived. It is not going to be safe even for that kind of religion. It makes no difference how powerful or well oiled or self-greased it is in keeping its machinery operating, the religion of tomorrow and for this bewildered age is one that will again translate into action their belief about the worthwhileness of man!

You can no longer keep your religion in the sky or stained glass windows or marble statuary upon the altar, your marble statuary has come to life, your stained-glass windows are breathing again, man is definitely religious, incurably religious and he is going to translate his religion now in terms of human need and he is not going to concern himself with labels! Who cares any more about the controversies of religion? I don't. Don't try to argue with me about the infallibility of a book, inspiration of this or a theory about what we know as cosubstantiation and of predestination, or any other kind of destination that is mixed up in the theology of the past.

I say so frequently, and I repeat it at every opportunity, somebody will come to me in a nervous turmoil about the question of baptism, whether it should be sprinkled, poured or dipped, and my suggestion is 'Let's go someplace and do all three and then you will know that you have gotten the matter straightened out.' Why are we interested in these controversies of r e l i g i o n? What was it that the finest of all American philosophers said about it? Mr. Emerson called these things the 'mumps and measles of the human soul.' Don't for a moment dissipate any of your energy, intellectual or spiritual, in the controversies of religion which are no longer important. No mere label, no particular brand is of any importance any longer in this kind of a world. There was a time when the competition between denominations was very keen, but I see no evidence of that controversy now. The only evi-

dence I see is that the Congregationalists, the Presbyterians, the Methodists, the Episcopalians, and the whole lot of them are all now recognizing a fundamental and basic truth, that to save themselves they must get into the job of saving humanity, and the churches are not worrying any more about which is the biggest, and you cannot get up any credal controversies to save your soul. They were all getting together in great conferences there in Oxford and Edinborough this past summer, and all branches of the church will now get together in a great conference, and the evidence of the renewal of that which is the common denominator of all religion is now being pushed to the front. That is the hope of our present civilization, that is the future that is ahead for mankind! It has grown, and has developed from the pressure of an extraneous attack, for we are seeing the strange spectacle of religion being assaulted on its own field, and men are arising under the impetus of the totalitarian ideal who are believing that they can create bigger gods than religion has produced, the gods of race and the gods of war, and the old controversy sinks into utter insignificance in the presence of such a controversy. It is no longer a question of maintaining your identification as particular groups in the field of religion, the very basic, fundamental structure is now under indictment. They are all States which are attempting to supersede on the basis of their own egoism and their own inflation that they can set up a state concept of religion that will banish every other. And, of course, when a State attempts that, the State is always finally whipped. That is the first evidence of ultimate defeat, for no religion can possibly endure whose roots are not deep down in the ideal of human freedom.

Again the Master-Teacher who uttered it a long time ago 'Ye shall know the truth' and what results of knowing the truth? Freedom! The totalitarian ideal dare not permit a religion of truth, for if they permitted a religion of truth they would create a religion which would destroy themselves, for men would be free! That's unimpeachable logic, ladies and gentlemen, and it would be better for us to pay some attention to this problem from the point of view of logic than from our prejudices! It would be well for us to see that religion for this bewildered age is once more creeping through the consciousness of man, down deep in our consciousness. We cannot live on negations or scientific materialities of human reason, we cannot live merely on the structure which we have constructed on the basis of physical importance, our souls are in need and there is a deep passion and fundamental hunger in our souls and out here in this universe which prophesies such beauty and power there is a source by which our souls can be lifted up, and then out into the confines of a society where we can function without the limitations and pressure of our intellectual coercions, there the human spirit of man can flower and grow! That is the religion for a bewildered age, a religion in which the human personality can come into a creative and progressive experience of triumph and of power. That is not a religion of defeatism, that's a religion which creates in each individual life an awareness of the importance of the individual, and that is what the totalitarian state cannot possibly create, a satisfactory religion for you.

How does Mr. Hitler expect that he can re-write the Bible and construct an identical superstate, super religion, if it does not have a place for the individual leeway of the human personality? How can you expect it to be done? Don't give evidence of the inferiority of your intellectual understanding by accepting any such paradoxical ideal, as through re-

ligion a human spirit, a human intellect must be free, a life must be free and we must have the opportunity and the uninterrupted privilege of expansion in every area that makes for the flowering of human personality. And so, as Doctor Fosdick intimated recently, there is a revolt against irreligion and when men thought that they needed a heart most, irreligion attempted to tear that heart out, and now we must place back the heart, now we must recreate the finesse and acuteness of the conscience again. Now we must open up the doors of individual opportunities once more. Man has become conscious of his need for preserving certain values, and that is why you are in this Church in such large numbers this morning, and that is why a group of university undergraduates when asked the question 'What is the most important thing in life?' replied, 'The most important thing in our life is to find the meaning for life.' University undergraduates, the most important thing in life is to find the meaning for life! And the most important thing in your life this morning, the most important thing in mine is to find the meaning for life, and that meaning is to be found in some other purpose for my life than to be snuffed and crushed in a uniform, or a number, while I can advance the personal supremacy of some individual who thinks he is a substitute for God. That's the religion for this bewildered age, a religion that will touch your life and mine with a deep awareness of the new meaning of life; that I have a part and a place, and you have a part and a place, and that you are not cogs, that we are not just members of society, that we are not just designed to further the ambitions of a man, but that **we are each of us a part of God! Yes, did you hear me say it? I say, without apology or explanation, every individual life is a part of God, the Over-Life, the Over-Soul, and as a part of God our life should be godlike!** That would solve the problems of this world, and it would solve your problems and mine. Away with mere scientific analysis of our mechanistic universe, away with the deification of the mere importance of materialism, **MAN IS A LIVING SOUL!**

Now we must find the purpose of life's meaning in existence, health, physical mental and spiritual. We must be about the business of living these individual lives of ours on the superlative broad plateauland of achievement and power. Away with the attitude of the weakling, cast off the support of the crutch, do not depend upon the unknown, reach rather into the recesses of that which is the unknown, utilizing the human intellect for the exploration of all that is unknown and yet in the quest of this new religion, now new, it is the oldest of them all, preserve inviolate that conception of the dignity and worth of the human personality!

I never see a wreck of a life, ruined and devastated by failure, sin, crime and vice, I never see a life twisted and torn, rent asunder, but what I think that the saddest words of tongue or pen are really those words 'It might have been.' The potentiality in the human life, and there is no greater tragedy in the world than to see life wasted, dissipated and thrown asunder as though it were a worthless rag, when it is so important and so beautiful. And the religion for a bewildered age is that kind of a religion. What would have happened to that life that Sunday morning, who passing this Church, on its way to self-destruction a few blocks away in the tremulous waters of Lake Michigan, a life which felt it had come to the place where it had no reality, no purpose, no importance, physically a wreck, morally in bondage, a life ruined, and going by the open doors of this Church saw the people coming in and drifted in with them. What would have happened to that life

that morning if I had taken the position that it was all vanity and that individual life is unimportant, that it was all the State, that it was all the State, but I did not take it, and I never will take it. What would have have happened to this life that day if I had not closed my sermon with that sentence which I have closed more than one sermon and shall, as long as I am privileged to preach sermons—what would have happened to that life if I had said, 'You are only a cog, you are only a number, you are only a part of some high purpose for some great superior super-man?' That life was there, broken, twisted, there were tears in the eyes, and I saw that heart in the congregation of this Church. I did not know the name, but I saw the face and I looked at the anguish of that face and the tragedy of that heart, and I hurled at that life **'WHEN YOU COME TO THE END OF YOUR ROPE, TIE A KNOT IN IT, AND HANG ON WITH LIFE!** and that man is in this Church this morning and that incident was eight years ago. He did not finish his job of self destruction. He found his soul again in a religion that will not let men go. Let the world bow at that altar, let the world ascribe to that refaith, let us have a world religion in which men are men again, and women are women again and little children are important again and you will crush to earth the dictators of the world who in their madness think that they are more important than the individuals whom they seek to destroy."

PASTOR'S RECORD

Doctor Bradley kept the following engagements during the month of February:

1—Address. Portage Park Woman's Club.
1—Address. Howard School. Wilmette, Ill.
2—Book Lecture. Peoples Church.
3—Address. Millikan University. Decatur, Ill.
4—Address. Delavan Woman's Club. Delavan, Ill.
4—Address. Delavan Community Club. Delavan, Ill.
5—Address. Chicago Woman's Club.
6—Two sermons. Peoples Church.
7—Address. Morgan Park High School.
7—Address. Lions Club. Morgan Park, Ill.
7—Address. Bryn Mawr Woman's Club.
8—Address. Auspices National Youth Association.
9—Book Lecture. Peoples Church.
10—Address. East Chicago, Ill.
11—Address. Medinah Athletic Club.
12—Address. Covenant Club.
12—Read Gettysburg Address. Memorial Service, G.A.R. Chicago Public Library Bldg.
13—Two sermons. Peoples Church.
14—Meeting. Board of Trustees. Peoples Church.
15—Address. Sycamore Woman's Club. Sycamore, Ill.
16—Book Lecture. Peoples Church.
17—Address. Uptown Lions Club.
18—Address. Carleton College. Northfield, Minn.
20—Two sermons. Peoples Church.
21—Address. Court Street M. E. Church. Flint, Mich.
22—Address. Hamilton Park Woman's Club.
22—Book Review. Chicago Friends of Literature.
23—Address. Woman's Mass Meeting for Peace. Peoples Church.
23—Book Lecture. Peoples Church.
24—Address. North Shore Woman's Club.
24—26th Annual Dinner of Peoples Church. Drake Hotel.
25—Address. Teachers Institute. Carthage, Ill. 11 A. M.
25—Address. Teachers Institute, Carthage, Ill., 2:30 P. M.
27—Two services. Peoples Church.
28—Address. West Ridge Community Church.

FUNERALS FOR FEBRUARY

5—Mrs. Elizabeth Olson. Interment, Rosehill.

8—Mr. Williams. Interment, Mount Olivet.
9—Mr. George Earnest Pierson, Interment, Graceland.
11—James Day. Interment, Irving Park.
14—George F. Getz. Interment, Henderson, Ky.
16Everett Van Wanroy. Interment, Forest Home.

WEDDINGS

5—Sydney Norwood and Valeria Tudor.
5—Chester L. Lydle and Jeanne English.
14—Tony Subotas and Garnet Brugman.
14—Walter Schober and Florence Witt.
17—Osa L. Clark and Linda A. Appleholm.
19—Carl Swanson and Vera Borgeson.
19—Walter Nehrholz and Edna Jane Shellstrom.
26—Hugh T. Burdick and Harriett R. Hausser.

NEW MEMBERS

We publicly welcomed into our church membership in February:
Mrs. Leo Abner Bishop,
921 Eastwood Ave.
Miss Irene Jean Crandall,
Hotel Windermere (from United Church of Hyde Park)
Mr. James Dean,
1262 Leland Ave.
Mr. Wendell Estal,
4541 Sheridan Road.
Mrs. Arthur H. Jakobi,
6643 W. 19th St., Berwyn, Ill.
Miss Roma Lauder,
908 Winona St.
Miss Blanche G. Lister,
616 Arlington Place.
Mrs. Catherine Motzer,
2639 Maplewood Ave. (from Fourth Congregational Church)
Mrs. Chester Motzer,
2639 Maplewood Ave.
Mr. Chester Motzer,
2639 Maplewood Ave. (from Fourth Congregational Church)
Mr. and Mrs. Grant Perkins,
824 S. Kedvale Ave.
Dr. Elizabeth Helen Schirmer,
4222 N. Hermitage Ave.

THE CHANNING CLUB

The Channing Club which was organized last fall by the young people of the School of Religious Education between the ages of fourteen and twenty, has greatly increased its membership. When the Club was first started, it had thirteen members; at the present time, we are proud to announce that the membership has risen to fifty-six.

Business meetings are held on the first and third Thursday of each month at seven-thirty P. M. in Bradley Hall. After the meetings, refreshments and entertainment are provided for all.

The Channing Club wants to provide a variety of entertainment, so that all who are interested in our Club, will enjoy it. In the past we have participated in many interesting activities. On February 17th, a Western Party was given by the Club in Bradley Hall for the members and their friends. All who attended dressed in Western regalia, and the Hall was decorated to represent scenes from the Old West. A variety of programs have been outlined for the next month: On March 10th, Mr. Paul Thurlow, sponsor of the Club and his wife entertained the Club members in Bradley Hall. Members were requested to come in masquerade costume. Thursday, March 17th will be the second meeting of the month.

On Mar. 24th a "splash party" will be held in the New Lawrence swimming pool at 7:30 P. M. Hay ride and hiking parties are being planned for the near future.

—James H. Meyer,
Publicity Chairman.

THE BOOK LECTURES

This month will be rich not only in choice of books—but also in the number of books announced for the regular Wednesday Evening book lectures, there being five Wednesdays in March.

March 2nd — "The Tyranny of Words" by Stewart Chase.

March 9th — "The Folklore of Capitalism" by Arnold.

March 16th — "The Castle of Contentment" by Plov.

March 23rd — "Ships in the Sky" by Gunnarsson.

March 30th — "Action at Aquila" by Hervey Allen.

In subject and style this list certainly offers a varied literary diet for the month. The first two highly educational, tremendously interesting.

"The Castle of Contentment" is written by a Dane, Plov is his nom-de-plume. This is quite the most charming book that has come to hand in a long long time. It is a gem in its exquisite simplicity and sheer beauty; a book to lift one out of worry, discouragement, weariness, to linger for a while in the sweet, homely atmosphere of a Danish farm, where one breathes the haunting scent of clover in the new-mown hay, hears the drowsy patter of spring rain on the roof,—thrills to the song of the first robin. It is full of wit and delightful naturalness. A book to own and love!

"Ships in the Sky" is by an Icelander, Gunnar Gunnarsson. This author has found in his native island of Iceland a culture as harmonious, simple and beautiful as a writer could desire for inspiration. Fanciful, poetical, fascinating is this autobiographical narrative.

"Action at Aquila" by the author of "Anthony Adverse" gives us a story of Civil War days, patterned with chivalry, romance, and horror. Highly readable without a dull page.

A sigh of regret will arise from the vast audience attending the book lectures when they are reminded that after the above list there will be only two more Wednesday evening lectures. Only two in April, for with Wednesday in Holy Week when Dr. Bradley will speak on "The Book of Books" the book lecture season will close. The book for the first week in April has not as yet been announced. —G. T. B.

THE UPTOWN PLAYERS

One of the most interesting and successful plays ever produced by the Uptown Players was put on March 7th and 8th in "The Great Hall" on the fourth floor of the Peoples Church.

The play was "Night of January 16th" by Ayn Rand. It will be remembered as having a successful run in Chicago last fall and a long run previously in New York.

The action of the play takes place in the Superior Court of New York City, all three acts in the same scene. The Great Hall was particularly suitable for this play as no stage was necessary, only the raised platform for the judge's desk and the witness stand. The Hall is a large dignified room used as a lodge hall, and has some very fine murals, one of "Justice" formed the background for the court scene. The remark often heard through the audience both evenings was "I lost all idea of it being a play—it was so very real, even the setting for it!" The jury was paneled from the audience and actually decided the verdict of guilty or not guilty. The cast was an excellent one throughout and the leads were carried in truly professional style.

There were over four hundred persons attending the performance each evening. Mr. J. Bradley-Griffin is the director of the Uptown Players. The play entitled "The Small Miracle" will be presented by the Uptown Players at the Goodman Theatre the 19th and 20th of May.

The Uptown Players give a Tea the first Sunday each month in Bradley Hall at 4:00 P. M. to which all friends of the Peoples Church and the Players are invited. An outstanding program is planned for entertainment, tea and cake is served and an hour of fellowship has made these Teas most enjoyable and popular.

THE YOUNG PEOPLE'S CLUB

The Club is having an interesting year. We hope to continue with some definite project. Possibly a series of lectures dealing with the arts and sciences, etc. Subjects will be sought that have the most useful and educational influence. The officers are putting forth their best efforts to bring to the Forum the most intresting and constructive speakers they can engage.

The Forum is conducted the 3rd Sunday of every month in Channing Hall at 4:00 P. M. and all young people are cordially invited to attend. These lectures are free.

The Club attended the play March 7th produced by The Uptown Players entitled "The Night of January 16th." Several members of the Club were in the cast; namely Ethel Mae Lundquist, Marie Tilles, Wanda Haslik, Caryl Peterson, Florence Weeks, Betty Boaz and James Code.

March 11th the Club members met at the Costa Rican Coffee House and they were conducted through the Chicago Lighting Institute in the Civic Opera Building.

March 18th if there is snow enough the plan is to have a sleigh ride.

March 20th Mr. J. Bradley-Griffin will address the Forum on the subject "The Theatre as a Social Force." The regular meeting of the month will be held Monday evening March 21st in Bradley Hall. The program has not been announced. Mr. Geo. B. Utley of the Newberry Library gave such an interesting talk last month, a tour to the Newberry Library to see many of the Bibles Mr. Utley talked about has been suggested for the near future.

THE WOMAN'S CLUB

The last program presented by the Woman's Club in February was both interesting and decidedly educational. Mrs. F. L. Matthews chairman of American Citizenship introduced as her speaker the State Chairman of American Citizenship, who spoke on "Our Greatest Heritage" in a most intelligent, sparkling and delightful manner. The latter half of the program was given over to the Department of Literature with Mrs. C. C. Christiansen as chairman. Mrs. Christiansen presented Mrs. Clyde Bassler who reviewed Van Loons latest book—and his masterpiece—"The Arts." This is a colossal work, one that most reviewers would hesitate to treat. However Ruthanne Hermsdorf Bassler gave a clear, concise and masterly review, holding the interest of her audience with every word.

Mr. Clyde Bassler sang a group of songs which were very much enjoyed.

March 7th the Annual Conservation program was given, with Mrs. Preston Bradley Chairman, who gave a report of the regional Conservation Meeting and made a few brief remarks. Dr. Bradley was then presented as the speaker of the afternoon.

His address was delightful, enlightening, at times serious, some moments punctuated by wit causing his audience to laugh spontaneously, so that at the close of an hour everyone felt it had been only a few minutes, but his message had gone into their hearts.

Mrs. Bradley introduced Mrs. Robt. Byron North District Chairman of Conservation and member for many years of the Woman's Club of The Peoples Church. Mrs. Byron made the surprise announcement—at least a surprise to Mrs. Pape and Mrs. Bradley—that an acre of trees would be planted in honor of Mrs. Pape, our president, presented by the board of the Woman's Club, and an acre in honor of Mrs. Bradley presented by the Woman's Club, in the State Forestry Preserves.

Dr. Bradley presented his check to plant two acres in honor of Mrs. Robt. Byron and her splendid work in the Conservation Depart-

ment. This gives the Club six acres to its credit this year. A very happy record. Mrs. Bradley, Mrs. Pape and Mrs. Byron were deeply appreciative.

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THE LIBERALIST

Every month for the past 14 years we have published this little magazine. Each issue has contained a sermon as delivered from our pulpit and stenographically reported. Dr. Bradley uses no sermon notes and these published sermons are the only record of his message. Other articles by him and Mrs. Bradley appear as time permits. Altogether the magazine is well worth the one dollar a year for which it is mailed to any address anywhere. The cost of mailing is deducted from the annual subscription and the small balance goes directly into the church treasury to assist in the work of liberal religion. The advertisers make the magazine possible and we hope every subscriber will mention the appreciation whenever the opportunity is afforded. If you are already a subscriber why not subscribe for an out of town friend?

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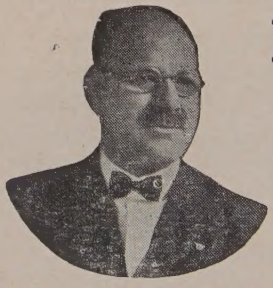

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